

"WHERE THERE IS NO VISION, THE PEOPLE PERISH"



THE BIBLE VISION

"Write the vision and make it plain"

BERNE, IND., and FORT WAYNE, IND.

OCTOBER, 1937

"WALKING" IN EPHESIANS

By Rev. Clarence E. Mason, Th.M.

A SEA THAT IS NOT SO DEAD

By J. H. Hunter

TRUTH

By Harold W. Reed

PRAYER AND REVIVALS

By Dr. John Greenfield

LABELS, LIBELS AND PLAIN LIES

By Justus Timberline

NUMERICAL GROWTH OF CHURCHES

THE FIELD IS THE WORLD

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CHRIST'S CONSTRAINING LOVE

"For the love of Christ constraineth us" (2 Cor. 5:14).

The motive of the Christian worker. Christ's love for him, as manifested in His death, holds him together with constraint. It constrains him from selfseeking, worldliness, and from affections otherwise than for God and the good of others (vs. 12, 13, 15); it constrains him to push forward the good news that Christ died for all, that all died in Him, not to live for self but for Him who died for them, and rose again (vs. 14, 15). A wonderful message! A wonderful constraining power!—H. S. Miller.

THE BIBLE VISION

*A Monthly Journal Reflecting the Light
of the Bible on Us and Our Times*

Volume 1

October, 1937

Number 12

FORMALISM OR VULGARITY

In their reaction from formalism, numerous groups have gone to the opposite extreme in the conduct of a service of worship. It is without the befitting qualities of elegance and grace. The songs, accompanied by the thumping exhibitionism of a clever piano player, are little more than sentimental diddies. They lack both significant content and poetic beauty, and become an index to the superficiality of the form of worship that is practised. Likely the numbers chosen, perhaps on the spur of the moment, are mere gospel songs rather than true hymns of worship addressed to Deity.

The sermon may fall in one of several types. There is first the sensational discourse that appeals to morons. Then there is the empty, roving sermon that serves as an occasion for the preacher to express his pet views. Not long ago we heard what was supposed to be an exposition of Matthew 24. It was anything but an expository sermon, and before the preacher had finished, his listeners had his true measure. He had aired his views on faith without repentance, the length of the tribulation, eternal security, etc. There is also the trite, threadbare sermon that may be good enough but it smells musty and stale. It is likely thoroughly outlined, but the skeleton protrudes like the bones on an old horse. The firstlys and the secondlys stand out prominently. Mention should also be given to the hortatory message that is 98 per cent fervency and 2 per cent thought content. In our early ministry we met this type. He was a relative of one of the attendants and was present one Sunday morning. Word came that visiting a minister was present whom the "relation" would like to hear. He was given the pulpit and in a very little time he was in high speed and not once did he slow up for a crossing or a stop light. He violated nearly every principle of effective expression and pulpit etiquette. He even spit on the floor once while catching his breath.

This kind of a performance should not be called a *service*. It is quite evident that it is conducted largely on a very common and earthly level. The preacher is more conscious of his congregation than he is of God, and in turn the listeners are more conscious of the preacher and the place than they are of God. It is an informal program rather than a service. A service of worship is an devotional exercise with God as the first point of reference. It is something done to the glory of God. Certainly if the infinite God of Holiness, of Majesty, of Love, of Wisdom is the object of worship, anything that is vulgar and cheap should be excluded. We should "worship the Lord in the beauty of holiness."

“Walking” in Ephesians

By CLARENCE E. MASON, JR., B.A., TH.M.

Pastor of the Chelsea Baptist Church, Atlantic City, N. J., and a member of the China Inland Mission Council for North America.

This is a lazy age. No one wants to walk. It's too tedious. We must ride. Many of us will walk a block and a half to get our car to ride around to the corner store. Yes *ride* it is, and for most of us it must be fast, or we tend to fret. The idea of “getting there” and getting there in a hurry is in the air and in the blood.

And yet, although there are many things to be said in favor of the convenience of this hurry-up age, it must be admitted that it is at fault in two important particulars, namely, a lack, and a danger. In the first place, this “riding” mania cheats us out of much very helpful and necessary exercise; and in the second place, we all shudder with horror at the mangling of body and the snuffing out of life which daily take place amid the busy rush of life.

This same thing may be said in the spiritual sphere. Too many Christians are unwilling to go the slow, steady way to Bible knowledge and full-grown Christian character. This leads to superficial doctrine and superficial living, and many are the Christians with flabby spiritual muscles, and many are painful “accidents.” But no, we must have a short cut; we are not willing to put up with the tediousness of plodding along. It is much too drab. Progress is not apparent enough. The humdrum gets on our nerves. We do very well “mounting up on wings” in the prayer-life or in songs of praise. We are “air-minded.” We even “run with patience” the race-course of service, because we can see the finish mark fast approaching; we can see the awards hanging there on the judges' stand, and many are watching us—we would be ashamed not to run fast and well! Service is so obvious to all. “Running” appeals to a swift-moving age.

But to “walk and not faint”—ah, that is hard. Only God, our wife and children, that office secretary, that man we work for or with, or who works for us, sees that! There is no “prayer-meeting crowd” watching and listening. There is no blaring of trumpets. It is just the commonplace, the secular, the incidental, the humdrum of life.

But is it? Ah, no! If there is one thing that Christianity does, when really applied, it is to banish the line between the sacred and the secular, and to glorify the commonplace. The daily round of petty details, “whether we eat or drink or whatsoever we do,” must be for His glory, as truly as our praying or singing or preaching or testifying. We must take Christ into the little thing, the office or home detail, into prosaic plans as well as into the more obvious parts of our Christian experience; into our *walking* as well as our *running* or our *mounting up* on wings! For the Bible has *much* to say about the importance of our *walking*, and especially in the book of Ephesians.

Ephesians is concerned with the heavenly walk of an earthly people. In the first three chapters we are told of our position IN Christ in the

heavenlies. We are told that we "have been blessed with every spiritual blessing in Christ." We are "let in" on the precious family secret concerning God's purpose in grace for us in Christ before the ages of time began, before ever a whirling sun was flung forth from the fashioning fingers of our Almighty Saviour, by whom, and through whom, and unto whose glory all things were made, visible or invisible. We are instructed, by way of contrast, from what depths that resurrection power which brought up our Lord from Joseph's tomb has lifted us from our grave of trespasses and sins in which we languished, longing for the light of life, and has set us up in heaven's highest heights as "Exhibit A" of what the matchless grace of God can accomplish. We are told of a reconciliation which strikes at the root of the greatest racial problem which history has known, making one new man, one body of all who believe, one temple for God's abode, both Jews and Gentiles (2:11-3:11). Little wonder that Paul prays so earnestly that "the eyes of our spiritual understanding may be enlightened" to grasp something of the wonder of God's grace toward us in Christ (1:15-23), and to pray that our faith may practically lay hold upon the reality of Christ's indwelling presence (3:12-19). How else could such a section close than in ascription of praise and a resounding and symphonic *Gloria* to One who not only has such power, but has used it *in our behalf*, and still waits to use it in our behalf as faith makes real and practical these wonderful facts of our heavenly position and privilege in Christ (3:20, 21)!

And so, with chapter 4 the Apostle beseeches that we "walk worthy" of such a glorious calling, and urges that only in the practical appropriation of these facts to life can we experience "the days of heaven upon earth." All of "position and privilege" is with a view to "walk and warfare" of the citizens of heaven who form "a colony" upon earth. Many Christians make the mistake of stopping with Ephesians 3, to the detriment of their own souls and the dishonoring of the Name of Christ. But the Holy Spirit will not permit Paul to stop there, nor yet you or me, my brother, if we are indeed being led of Him. "Brethren, these things ought not so to be," for "if we live in the spirit," then the whole logic of the new life is to "walk in the Spirit." Not to "walk" is to slide—and that backward!

It is instructive to observe a fact, often pointed out, that the word "walk" (by the evident design of the Holy Spirit) occurs seven times in the book of Ephesians, most of these occurrences taking place, as we would expect, in the "practical exhortation" portion (chapters 4-6). They are also, designedly, in a natural order so far as the "life history" of the spiritual life of the Christian is concerned, and present a progressive moral order which should be the experience of every Christian. The places in which the word is used are as follows: 2:2, 10; 4:1, 17; 5:2, 8, 15. It is the purpose of the writer to examine each of these instances briefly in the remainder of this article.

First of all, we are instructed that we once *walked blindly IN SIN* (2:2). We thought that we were doing what we pleased, thought that we were "masters of our fate, the captains of our soul." Little did we dream that we were the dupes and slaves of Satan, walking blindly, Satanward, downward, *dead* in sins. We were the true "walking dead,"

deceiving ourselves that we were abounding in life. Think of it, my friend, and never forget it—we *were* “by *nature* children of *wrath*,” doomed to the hard way of the transgressor in this life, and “the blackness of darkness” forever in the life to come, the “second death”! This *was* our walk, before Christ’s redeeming power lifted us up in abounding Life!

Second, having been saved by His grace (2:8, 9), we are told the secret of the ethical purpose for which God saved us (2:10), namely, “created in Christ Jesus *UNTO* good works which God hath afore prepared that we should *walk in them*.” Thus, we are told to *walk separately IN RIGHTEOUSNESS*.

We are saved judicially the moment we trust the Blood of Christ, but we are saved ethically and practically only as we fulfill the purpose for which God from all eternity prepared Salvation, that is, “good works . . . that we should *walk in them*.”

Third, we are now told to *walk worthy* in unity (4:1-16). It is never said that we “make” the unity of the Spirit; but we are warned not to “break” the unity of the Spirit. He will “make” His own unity much better than we ever could—and He will do this, if we will let Him! But how are we to *walk worthy* in unity? By remembering the pit from which we were taken and walking humbly with our brethren, “with all lowliness and meekness.”

Fourth, *walk differently*, “renewed in the spirit of your mind” (4:17-32). This is accompanied by “putting off the old man” (vs. 17-22) and by “putting on the new man” (vs. 23-32).

“If any man be in Christ he is a new creature”—different. This should not only be a potential fact but a daily experience.

If Christ cannot make us different, then what is Christianity worth to us? If we are *not* different, then what are we worth to Him? We are become liables and liabilities to His Church.

Fifth, as we enter that great fifth chapter of Ephesians, we have the exhortation “as God’s dear children” to *walk self-effacingly* “in love” (5:2). Our pattern is our Lord, who gave Himself a sacrifice for others, and who made Himself of no reputation (Philippians 2:5-8).

Sixth, we are exhorted to *walk alertly* “as children of light” (5:8). In these days of darkness, the night time of earth, we as the children of light must keep awake to the tremendous issues at stake.

Seventh, we are told to *walk wisely*, as good merchants “buying up the opportunities” (5:16, margin). Just as the thrifty housewife is attracted by the special sale “For Today Only,” so opportunities are presented to us each day which we shall never have again.

In closing this article on the word “walk” in the book of Ephesians, let me call to your attention that although the word “walk” is not actually used in chapter 5:18, where we are exhorted to “keep being filled with the spirit,” it is nevertheless implied there and stated elsewhere (Galatians 5:25). Not only will we sin if we are *not* filled with the Spirit, but it is a sin not to be filled with the Spirit, for this is definite command of God. The result of walking “continually filled with the Spirit” is an overflow which alone meets the heavenly standard of the citizens of

(Continued on page 3)

A Sea That Is Not So Dead

By J. H. HUNTER

There is a proverb to the effect that a dog if given a bad name will soon be shot. For generations the Dead Sea has suffered from the reproach of its name. Today it is not so dead by any means. The Sea itself lies 1,200 feet below the level of the Mediterranean. It is fifty miles in length, and some fifteen miles in width, 1,200 feet deep at the northern end and from 20 to 50 feet deep at the southern extremity. It lies in the lowest depression on the surface of the earth, about 24 miles from Jerusalem and 3 miles south of Jericho. For millenniums the Sea was looked upon as a symbol of all that was desolate and dead. Owing to the high mineral content, nothing could live in its waters, hence its name. Around its salt-encrusted shores was a scene of desolation. The only plants growing near it bore a green fruit that has come to be known as the Apples of Sodom or the Dead Sea Fruit, a symbol of the pleasure that delights the eye, but brings death to the soul. Today all this has been changed. Instead of deadness we find a veritable hive of activity and life on, near and around the sea.

Nothing perhaps astonishes the visitor to Palestine for the first time more than what he finds at the Dead Sea. A magnificent highway now connects Jerusalem and the Dead Sea. Progress from Jerusalem may be slow owing to the twists and turns of the road, but once one reaches the level of the Jericho plain there is a regular speedway from there to the borders of the Sea itself. Today it is a hive of activity. The Palestine Potash works, employing several hundred people, are extracting abundance of wealth from its waters. Buildings in the most modernistic style of architecture greet the eye of the visitor. Motor boats ply on its waters where the tourist may have the time of his life. There is an up-to-date restaurant, bathing pavilion, and a modern hotel that will be completed by October at a cost of \$175,000. Buses bring hundreds of people from Jerusalem and other points, and if one wishes to make reservations in advance a telephone call to "Jericho 14" is all that is necessary. And so it is that today the "Dead Sea" has become a misnomer. "The increased barometric pressure" we are told, "causes a high oxygen content of the air, which has a wonderfully invigorating effect on human beings." So instead of death there is life and health.

The tremendous change that has taken place in this area of the Holy Land during the past few years is due entirely to Jewish enterprise and foresight. In the year 1932 the writer was frequently at the Dead Sea. At that time there was only one straw-covered shack to shelter visitors from the burning rays of the sun. There was also a miserable ramshackle building that served as a bathing house, and a little booth where one might get some aerated waters. These conveniences were owned by Arabs, and had they retained their ownership, the same "facilities" might be available. That the entire picture has changed during the last five years is a result of Jewish capital, enterprise, vision and brains. The Arabs have been bought out by the Jews. The fact

of the matter is that the latter are alive to the opportunities existing in Palestine today while the former are not. With a wide business experience behind them, with the capacity to see and develop the resources of the country, the Jews are rapidly acquiring possession of the land. Of this there is not the slightest doubt. The Jew has all that the Arab has not. The latter is a child of the desert more or less, a wandering nomad, a dweller in tents for millenniums back. His half-brother the Jew has an intellect sharpened by competition with the best brains in the marts of the world. What chance has the Arab against him? The developments that have taken place and that will take place around the Dead Sea are conclusive answer.

The entire area of the Dead Sea is included in the territory allotted to the Arabs by the Royal Commission in their recently published recommendation on the partition of Palestine. This is only one of the strange anomalies of this proposed partition. There is an investment at the Dead Sea of Jewish capital amounting to millions of dollars, and no doubt millions more would be invested there during the next few years. How can the British Government or the League or Nations take this away from them? Surely it is not proposed that the tremendous enterprise of the Dead Sea development is going to be calmly handed over to the Arabs to allow them to do with it as they please. The suggestion is almost too preposterous to be given a moment's credence, and yet if there has been no thought of that why include this area to be given to the Arabs in the partition scheme? Another difficulty arises in considering the problem. Suppose the Arabs should secure the area for their own, including the Potash works and the other schemes that are in process of development there, how could they run them? There is little doubt that were they left to the enterprise of these sons of the desert the entire Dead Sea area would speedily revert to type. In other words in a few years it would become "dead" once again. And then if the Arabs recognized their inability to carry on the development that has begun how are they going to be reconciled to working with the Jews and being under their supervision? The plain fact of the matter is that the country cannot be developed without Jewish brains and Jewish enterprise and capital.—*The Evangelical Christian*.

"WALKING" IN EPHESIANS

(Continued from page 6)

heaven who are walking upon earth. First, the overflow touches and sanctifies the personal life (vs. 19-21), in giving us a happy heart (vs. 19), a thankful heart (vs. 20), and a humble heart (vs. 21). Second, the overflow touches and sanctifies the home life (vs. 22-23), making the home a little bit of heaven upon earth (5:22—6:4). Third, the overflow touches the business life (6:5-9), providing that social justice about which we hear so much these days. Fourth and finally, walking "filled with the spirit" provides an overflow of a victorious prayer-life (6:10-20).

Lord, grant that we may walk, by the power of Thy Spirit, in this heavenly pathway which Thou hast revealed to us!—*China's Millions*.

Truth!

By REV. HAROLD W. REED

"Ye shall know the truth and the truth shall make you free."—John 8:32.

Archimedes discovered truth in his bath-tub and cried, "EUREKA!" From his day until the Twentieth Century truth is not manufactured, but discovered. The scientist waits patiently with rows upon rows of test-tubes and carefully tabulates what he sees. When he gives to the world his conclusions they have been verified by many experiments.

One of the comparatively recent discoveries of science is that the atom is not what we once thought it was. Instead of being dead stationary matter, it is found to swarm with very lively electrons. Thus the whole material world is recognized as basically spiritual instead of material.

Since that is the case, it does not seem strange that we should seek for spiritual laws which may be applied to the business of living. These laws for the most part must be found in the laboratory of man, and the experiments in that laboratory are called experiences. By the experiences of men we arrive at laws of the spirit.

The sailor sets his course by a chart. His life is one of regulated order based on the long experience of others. What of the still more hazardous voyage of life? That too needs a chart. The haphazard life is fraught with dangers. Human derelicts are the result of disordered living. They broke the laws of the higher life and in turn were broken by them.

The sort of life man lives depends upon the direction in which he moves. Life is composed of activity and direction. Of the two, direction is the more important for happiness for success, in the larger meaning of the term. The right direction is of vital importance if the voyage is to be successful.

Where, then, shall direction be found—a chart? *The Bible* offers it to "*everyone who will.*" We have in it preserved for us in a single volume the most complete encyclopedia of human experiences known to man, and from that one volume, we can derive the laws governing those experiences. These are the laws of the spiritual life.

WHAT MANNER OF LOVE

"Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God, and such we are" (1 John 3:1, R. V.).

John's Gospel gives the historical statement concerning the New Birth, the foundations of Christian faith; its companion, his First Epistle, gives the result, practical application, the foundations of the Christian life. The New Birth word translated *begat* and *begotten*, occurs ten times in I John. After the statement in 2:29, 3:1 opens with an expression of wonder and admiration, "Behold what manner of love" (compare Matt. 8:27). Think of it! We may now call the great God "Father," and we are called "children of God," His "children" (*tekna*), and such we really are. What unfathomable love behind it all.—*H. S. Miller.*

Prayer and Revivals

By REV. JOHN GREENFIELD, D.D.

(This is the first in a series of addresses on the subject of revival delivered by Dr. Greenfield to the student body, Sept. 20-24. Others will follow in subsequent issues.)

The word "revival" almost means the same as prayer. Revival signifies life, new life, renewal of life. And what is life? Listen! "And God breathed into man the breath of life, and man became a living soul." That may be called the first revival. Now what is prayer? Another breath. Prayer is our breathing out that breath to God. "*Prayer is the Christian's vital breath.*" You are always breathing whether you realize it or not. Prayer is breathing out some of that breath that God first breathed into us.

Men in Bible Who Prayed

The Bible gives many instances of persons who prayed. Abraham, the great intercessor, prayed for that ungodly city, Sodom, and humbly he talked to God. And then consider Moses — how he could pray. He was certainly a great lawyer, a great leader, a great hymn-writer, and a great intercessor — a man who could spend forty days and forty nights communing with God. No wonder he came back with his face shining! No wonder he brought on a revival! Look at the prophet Samuel, who learned to pray as a little child. He brought about a revived condition through prayer. We haven't any of his sermons, but he said, "God forbid that I should cease to pray for you."

Then take the Psalms. In the 85th Psalm we have this wonderful prayer: "*Wilt thou not revive us again: that thy people may rejoice in thee?*" That's a good prayer for every minister and Christian worker. Revival comes from God and must be prayed down. A sure mark of a revival is that God's people become praying people. When a revival comes, God's people begin to rejoice in Him. This is always contagious and attractive. Others want some of that joy. I have already spoken to you about that wonderful 12th chapter in Isaiah. In Joel 2 we read, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daugh-

ters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaidens in those days will I pour out my Spirit." God says, "I will pour and they shall prophesy." This word is sometimes used for prayer. It not only means to predict future events; it may also mean prayer and preaching. It was quoted on the day of Pentecost. "This is that which was spoken." Dr. F. B. Meyer once preached a sermon on the words "This is that" at a great Baptist Convention in Washington. One of the preachers there told me that the Holy Spirit came upon the vast assembly. The people were greatly moved. An invisible power fell upon them while Meyer was preaching. In Habbakuk three, we find the prayer of the prophet: "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." So you see how revivals started way back when God began to breath upon people. Real revival is God's breath coming over individuals, groups, congregations, and whole communities.

In Zechariah there is a beautiful text about prayer—"I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and supplication." Supplication means prayer, real, earnest prayer. Matthew Henry says, "*When God intends great mercies for His people, He begins by setting them to work to pray for it.*" And so when your minister or a teacher or two unitedly want to have a revival, you see how they can get it. The promise also includes grace. "They shall look upon me whom they have pierced." That's Jesus. The Spirit of revival always magnifies the Blood and the Cross. "They shall mourn." That brings conviction. Real prayed-down revival brings conviction of sin. "They shall mourn, and there shall be a great mourning and the land shall mourn." And then comes that gracious

promise: "And there shall be a fountain opened in the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

Historic Revivals

And now we want to touch a few great revivals that have occurred in the history of the Christian church under the ministry of Luther, Calvin, Zwingli, Knox, John Huss, Wesley, Whitefield, Finney and Moody. All had wonderful revivals and they were all men of prayer.

Germany had a great revival under Martin Luther. He spent two hours every day in prayer, but he says that one day he had so much to do that he had to spend *three hours in prayer*. We Christian ministers and workers would like to be soul winners. We shall just have to learn to pray. "Lord teach us to pray." Your good President, Rev. J. E. Ramseyer, told me the other day that General Booth said to his officers, "Keep the revival fire burning, and the Holy Ghost fire, because it is the tendency of fire to go out." And that has been the experience of the Church. By the time a single generation goes without a great revival, it comes into a luke-warm condition.

George Fox belonged to the Church of England, but he didn't have peace, and he went from one minister to another not only in the Church of England, but also to the Baptist and the Congregational and Presbyterian preachers. One minister said to him, "Now George, maybe if you begin to smoke, you might get peace." And another said, "Well, perhaps if you would take some medicine you would find peace." Another advised him to sing and dance it away, and no one gave him any satisfaction. Then he heard a voice—"There is one that can speak to thy condition, even Jesus Christ." And George Fox went right away to that great Apostle and High Priest of our profession, Jesus Christ. He kept seeking Him, and seeking Him, until Jesus gave him such an overflowing measure of "life and health and peace" that he talked of it everywhere. He went to Episcopal Churches where they have the right to testify after meeting and he would tell what Jesus had done for him. They couldn't stop him, and finally they put him in jail, but he witnessed there. His enemies and even the judges began to

quake under him. They called him the Quaker, because he could make people quake. He had a fiery look in his eye as if he could see right through them, and he could, for he had the Holy Spirit who is a discerner of spirits. I often take up his journal the same as John Wesley's to find out how to pray and to find out how much time he spent in prayer.

Another man lived about that time, a Presbyterian up in Scotland, Samuel Rutherford, who didn't conform to the Church of England and was put in prison. Here he wrote many letters, and C. H. Spurgeon, a Baptist, said of this Presbyterian, "I want the world to know that after I'm dead and gone, the letters of Samuel Rutherford were the greatest book to me next to the Bible." They were so wonderful in their devotion and in their enthusiasm for and communion with the Lord Jesus Christ. In one of them we read: "*I urge upon you communion with Christ — a growing communion.*" Now I wish to emphasize too that we must learn to live with Jesus; and if we live with a person, we must talk to and commune with him. Your wife could sue you for divorce if you didn't speak to her. We had better learn to speak to Jesus, for He is our life and the "lover of our souls."

Christmas Evans

Revival often begins with the preacher. One of the Greatest Baptist preachers who ever lived was Christmas Evans. He lived in Wales, where so many great revivals have occurred. His sermons were Moody's favorite book. Christmas Evans once said, "I was weary of a cold heart towards Christ and His atonement, and the work of His Spirit; of a cold heart in the pulpit, in secret prayer and in the study, especially when I remembered that for fifteen years before, that heart had been burning within me as if I were on the way toward Emmaus with Jesus. I felt it my duty to pray though my heart was hard enough and my spirit worldly. After I had commenced praying in the Name of Jesus, I soon felt as if the shackles were falling off and as if the mountains of ice and snow were melting within me. This engendered confidence in my mind for the promise of the Holy Ghost. *This struggle lasted for three hours.*"

Thus did the great Welch preacher agonize in prayer until a great revival visited his own heart and all the churches in that part of Wales. No wonder he penned the following covenant between his own soul and the ever present Saviour: "I give my soul and body unto Thee Jesus, the true God and everlasting life. Deliver me from sin and from eternal death, and bring me into life everlasting. I entreat Thee, O Jesus, the Son of God, in power, Grant me, for the sake of Thy agonizing death, a covenant interest in Thy blood which cleanseth; in Thy Righteousness which justifieth; and in Thy Redemption which delivereth. I entreat an interest in Thy Blood for Thy Blood's sake and a part in Thee for Thy Name's sake, which Thou hast given among men. Amen." No wonder Christmas Evans could preach. Of one of his sermons we read: "The place was a perfect Bochim for weeping. Shouts of prayer and praise mingled together under the powerful sermon and the breath of Heaven."

A Woman Who Prayed for Moody

Campbell Morgan once told me of a woman in his congregation who prayed down revivals for D. L. Moody. She read of Moody and prayed, "Lord, send him to our Church." And one day when her sister came home, she said, "Who do you think preached in our church today?" the poor invalid said she didn't know. Then her sister told her—"Dwight L. Moody from America." It almost took her breath away. She didn't want any dinner, but prayed all afternoon and evening. When the invitation was given that night, five hundred persons streamed into the inquiry room. Moody asked: "What does this mean? I never had anything like this happen before. Has anybody prayed? Who has been doing the praying?" He was told about this invalid lady, and he said, "I must see that person." And the next day he met the woman. Moody gave her a Bible and wrote his name in it. She said, "I'll pray for you every day." She lived longer than he, and when Moody died, she said to her pastor, Dr. Campbell Morgan, "I'll pray for you just as I prayed for Moody." One woman prayed down a revival. Let us all resolve to pray down a revival.

Rev. John Elliot, New England's great

missionary to the Indians, nearly three centuries ago used to say: "*Prayer and pains through faith in Jesus Christ can accomplish anything.*"

David Brainerd, another great missionary to the Indians, prayed down one of the most remarkable revivals this country has ever known.

Charles Finney, perhaps America's greatest evangelist, testified: "If I lost the Spirit of prayer even for a single day, I could do nothing either in personal work or public ministry." Our own testimony to the supreme importance of prayer in revivals we have tried to express in one short sentence and with that we close, namely, "*Prayer creates the atmosphere in which the Holy Spirit can operate.*"

THE BIBLE IN THE SCHOOL

All the sense of integrity, honor, and service I have in my heart, I got from hearing the Bible read by a school teacher in the three years I was privileged to go to a little, old-fashioned grammar school. The teacher read the Bible every morning to start the day right. I got a great deal out of that influence. I was brought up in the church. I belong to the church. I attend the church. I never go to hear a sermon, whether it is by a preacher in a small church or a large one, that I do not get help—Henry Ford.

BIBLE A HIGH EXPLOSIVE

Stanley Baldwin, Prime Minister of Great Britain, in speaking of the Bible, said: "The Bible is a high explosive; but it works in strange ways, and no living man can tell or know how that Book in its journeyings throughout the world has started the individual soul in ten thousand different places into a new life, a new belief, a new conception, a new faith. Those things are hidden until some man, some people, is touched beyond all others by the divine fire, and the result is one of those great revivals of religion which repeatedly through the centuries have startled the world and stimulated mankind, and which as surely as we are meeting in this hall, will recur again."

Labels, Libels and Plain Lies

By JUSTUS TIMBERLINE

A man said to me lately, "Justus, you like to show up the shams you happen to notice; why don't you give us something about the things in common use that belie their names?"

"For instance?" I asked him.

"Well," he said, "Grapenuts isn't made from grapes, and it hasn't any nuts. Gold dust may be dusty, but it's not gold. There's neither coca nor kola nut in Coca Cola. Ivory soap has no ivory; and the dime stores sell dollar goods. With your knowledge, you could make up a pretty good list."

My knowledge doesn't always get such recognition as that, but I had to admit that maybe a brief list would not be too great a strain on my mind.

"But," said I, "I should want you to give me a sort of roving commission; not make me stick to the grocery and the drug store and the family kitchen."

"What do you mean?"

"Not much, except that the human race is pretty well accustomed to labels that don't mean what they say, and so nobody's going to get excited about it unless it can see past simple misnaming which fools nobody."

"All right, Justus, go ahead," he said, "all I want is to get you started."

That's all I need too, which satisfied both of us. So here goes.

In Chicago last month I bought a morning paper at nine o'clock the night before. I went to a church prayer meeting where there wasn't any prayer to speak of. On Sunday I heard one "sermon" on the sit-down strike and another on the employments of heaven.

By the way, if you have hoarded such a thing as a twenty-dollar "gold" certificate, you might try getting for it the gold that it promises to pay.

Thirty-five mile speed limits in our part of the country are anything you like between forty-five and sixty. "No parking" means all the way from what it says to all day and part of the night.

We have as many painless dentists and "while you wait" places in our town as

in most towns our size, but teeth still hurt, and it still takes a lot of waiting to get a suit dry-cleaned or a pair of shoes half-soled.

One choir in our town occasionally leads the congregation in "worship" by singing Joyce Kilmer's "Trees" to the music of light opera; and not long since I listened to an organ prelude calling me to devotional meditation to the strains of "Pomp and Circumstance."

I could name a man who talks about bearing his cross, when I know all he means is that he nearly loses his religion if his hard-driven wife leaves a little sand in the spinach.

And as for what is labeled "good government" in our part of the country, good grief! If I were a little braver I could say things that might get me shot—or anyway get my property assessment raised, or bring me a few unfixable tickets for doing what everybody else does as a matter of course with his car.

So, beloved, I'm in no shape to start a crusade for truth in labels, where the label makes no difference. Most of the people I know have made the necessary allowances, so that they never mistake Grapenuts for grapefruit or show surprise over a collection where the meetings say "admission free." Why get 'em all steamed up? They aren't fooled.

But I would like somebody to start a fuss about the use of labels which both lie and deceive. The word "Christian," for instance, used to designate anybody who isn't a Jew, and a "Protestant" for anybody who wasn't baptized by a priest.

I know of each in our town. If the first were only as near being a Christian as is my friend Joe Silbermann, and if the second were worth a tenth as much to any church as Martin Gogarty is to St. Bridget's, the town's morale would be distinctly improved.

Think up your own list of misleading and even dangerous labels. To start with, let me suggest some of the current uses of "patriotism" and "sacrifice" and "service." That should keep you busy for a spell.—*The War Cry*.

Religious Bodies and Groups in the United States in a Comparison of Those Reporting Over 50,000 Members

	Member- ship 1936	1 year gain 1935-36	10 year gain 1926-1936
Baptists (19 bodies).....	10,332,005	140,308	1,890,939
Methodist (19 bodies).....	9,109,359	41,798	1,038,740
Lutherans (17 bodies).....	4,589,660	43,905	646,202
Jewish (heads of families).....	4,081,242	-----	-----
Presbyterians (10 bodies).....	2,687,772	6,507	62,488
Protestant Episcopal.....	1,918,329	21,193	52,243
Disciples of Christ.....	1,602,052	d6,700	224,457
East. Orthodox (9 bodies).....	1,092,349	94,262	832,955
Congregational and Christian.....	1,010,776	d2,177	16,285
Evangelical and Reformed.....	849,205	d71,384	173,401
Lat. Day Saints (2 bodies).....	777,695	12,981	171,134
Churches of Christ.....	433,714	-----	-----
United Brethren (3 bodies).....	428,838	1,073	32,953
Reformed (3 bodies).....	366,583	81,958	110,318
Salvation Army.....	255,765	d3,336	180,997
Ch. of Four Sq. Gospel.....	257,635	5,255	257,635
Evangelical (2 bodies).....	258,207	9,390	31,678
Church of Christ, Scientist.....	202,098	-----	-----
Church of God in Christ.....	200,470	-----	170,207
Breth. (Dunkers) (4 bodies).....	192,588	1,047	34,484
Adventists (5 bodies).....	195,553	5,435	49,376
Assemblies of God.....	173,349	2,936	125,399
Polish Catholic Church.....	186,000	36,000	124,426
Church of the Nazarene.....	133,516	5,867	69,958
Mennonites (17 bodies).....	116,665	4,101	29,491
Eastern Separate (2 bodies).....	107,675	-----	78,087
Friends (2 bodies).....	105,917	d1,527	d4,505
Church of God (Indiana).....	82,893	364	44,644
Unitarians.....	98,600	38,026	38,448
Federated Churches.....	59,977	-----	-----
Scandinavian Ev. (3 bodies).....	55,237	385	6,452
Universalists.....	51,159	68	d3,798
Roman Catholics (whole family).....	20,831,139	221,837	2,226,136
Total over 50,000.....	62,844,012	689,572	8,718,230
Total under 50,000.....	649,024	147,832	271,636
Grand total.....	63,493,036	837,404	8,089,866
Population (July, 1936).....	124,429,000	908,000	11,429,000
d Decrease.			

The Field is the World

Korea Gives 2,000,000 Day's Wages a Year

The evangelization of Korea is far from finished. Protestant Christians now number 410,000. The denominational ratio is: Presbyterians, 78 per cent; Methodists, 14 per cent; others, 8 per cent. Roman Catholic membership is about 160,000.

The Sunday School enrollment in the Presbyterian and Methodist Churches is 316,000. Sunday Schools number 3,800 with 32,000 teachers.

Their parochial schools number 1,005 with 85,000 scholars. Daily Vacation Bible Schools have 65,000 members and young people's societies 40,000. The Methodist and Presbyterian Churches have contributed over 2,000,000 yen in a year, which is equivalent to a cash contribution of more than 2,000,000 days' wages.—*World Dominion*.

* * *

Arab and Jew in the Holy Land

Jamaal Husseini of the Supreme Council of the Higher Arab Committee, head of the Arab Delegation to London, succinctly summed up the prevailing Arab opinion in Palestine at Caxton Hall on 14th July. Partition, he said, would give the Jews the best part of Palestine, and Great Britain the most cherished part; the Arabs would lose both, though they had held them for the past thirteen centuries. The Arabs would get the bone without the meat, the Jews, the meat without the bone. Great Britain had promised the Jews a national home in Palestine, not that Palestine should become a Jewish national home.

* * *

A Christian Appeal for Spain

Information received from Catalonia indicates that the position of the evangelical minority has improved. The anti-clerical hostility displayed by the extremists of the Left has diminished since the Government has taken strong action, and the evangelical Churches in Barcelona are now able to continue their witness, which for a while was suspended owing to the excitability of the ex-

tremists. Meanwhile, in the territory occupied by General Franco, evangelical pastors and people are undergoing great strain and privation, even when spared actual persecution. The history of Spain reveals how possible it is that Protestantism may be entirely wiped out: with this in mind there is need for Christians in every land to pray for their brethren of Spain, lest the witness of the Gospel should once again be destroyed.—*World Dominion*.

* * *

Dr. Samuel Zwemer with World Dominion

Dr. Samuel M. Zwemer, who was for forty years an apostle to the Moslems, and after retirement from that field, Professor of Missions at Princeton, has now retired from the latter position because of age limits, and will devote the larger part of his time to the interests of the World Dominion Movement in America, of which he is the chairman.

* * *

Religious Advance in Central America

The Friends Mission in Guatemala reports for 1936 an increase both in Church membership and in enrollment in the Bible School. Publications include 62,000 tracts, 800 Prayer Calendars and 66,000 temperance leaflets. The Mission expects that in September a Guatemalan doctor will join their staff. This doctor was brought as a small boy by his widowed mother to their mission centre in Chiquimula. The boy passed through the mission school and was later sent to the United States to study medicine. When he finally returns to his native country in the autumn he will be able to give valuable assistance to the medical work of the Mission.

In Nicaragua advance has been made this year by the Central American Mission into the department of Chontales, where no missionary has previously resided. The population of this area is 90,000 souls, so that the residence of one lady missionary can hardly be described as adequate occupation, although it is a step in the right direction.

A survey of the Central American republics will be published by the World Dominion Press in November.

* * *

A House Built on Sand

America has just emerged from a great economic depression but the moral foundations have not been repaired. No great revival leading to ethical living has come about. Money-getting, pleasure-loving America goes airily on with little consideration for abiding values.

As an indication of "prosperity," to the 24,197,685 passenger cars and 4,023,606 trucks registered in this country last December 31st, 2,338,440 new registrations were added in the first six months of 1937. In the same period installment buying — one form of credit expansion — reached an all-time high and a vast increase over a year ago, and the Federal government continued to go head-long into debt. America continues to build her economic structure on sand!

* * *

Dyak Christians

During the past six years, about 12,000 Dyaks have been baptized as Christians. This represents four distinct fields; East Borneo, the districts of Mahakam, Boelongan and Sesajap, and West Borneo, the district of Kapoeas. The Dyaks, though uncivilized and uneducated, are by no means stupid. They generally learn rapidly, and have retentative memories. There is a simplicity of heart which is responsive to the Gospel message. About 200 native students are in various stages of preparation for the ministry.

* * *

Thankful for Leprosy

Leprosy is the last thing for which most people would be thankful, yet at the watch night service at Culion Leper Colony the following testimony was given: "I thank God Almighty for having made me a leper because in this place I have found my Lord and my Redeemer. I had tried to find joy, peace, and contentment from what the world had to offer, but all ended in bitter disappointment. In Jesus I have found my salvation and real contentment."

A DECLARATION OF WAR

The *Sudan Interior Mission* protests the expulsion of its missionaries from Ethiopia. (The mission was lately informed by London and Ottawa that Italy is insisting on the withdrawal of all of its missionaries. There are still thirty at Addis.) It protests against Italy taking over the Bank of Ethiopia and sequestering its funds. It protests against Italian censors taking currency from letters addressed to missionaries. It purposes to wage spiritual warfare on Italy's chief ally, Papal Rome, and issues the following declaration:

"It is our intention to make war on Rome Papal, which is the ruler 'of the world of this darkness' behind all this, by undertaking in every possible way to give the Gospel in a new manner to Romanists everywhere, beginning in Toronto, and invading Quebec and Italy, and turning the Light on the Jesuitical darkness of their system."

This is a courageous statement and so long as it is a spiritual rather than a carnal warfare, we wish them Godspeed.

HIS GREAT LOVE

"But God, who is rich in mercy, for his great love wherewith he loved us" (Eph. 2:4).

"But God." Verses 1-3 give a black picture of man's state by nature, eight or nine things which the Christian is saved **from**. Verses 5-10 tell of the Christian's present position in grace, the New Birth. Verse 4 gives the secret of salvation. Mark the first word, the contrast word "but." GOD comes to the rescue. Why? Because He is rich in mercy, great in love. His love went out in mercy, and His mercy went out in grace (vs. 5, 8). He is rich in grace (1:7; 2:7).—H. S. Miller.

The income of the American people in 1936 was 51 per cent more than in 1932. 41 per cent more was spent at the theaters, 48 per cent more for cigarettes, and 317 per cent more for beer. But there was 30 per cent less given to the churches, 29 per cent less to general benevolences, and 18 per cent less to colleges.

Bible Institute News

Gospel Team Organization

Announcement is hereby made of the organization of the Gospel Team department. Indications are that the new student body includes excellent talent and spirit and that the unprecedented results of last year may again be approximated.

The teams will consist of men's and ladies' quartets, trios, and duets, with or without a speaker. They will be prepared to serve in evangelistic, missionary, Rally Day and other special services which may be held on week-ends. Last year a number of youth's conferences were conducted in which young people of given areas of churches convened for special services. On such occasions a bus load of students with varied talent makes up the team. Pastors interested in the ministry of any team are invited to correspond with the Gospel Team Manager.

Opening

A new school year has been begun under the signal favor of God. At present there is a total enrollment of one hundred and forty students—fifty-five of whom are new students. Not only the number but the character of the new group is an occasion for thankfulness to God. Class work is under way and the various departments are being organized for the year.

Rev. R. P. Ditmer Guest Speaker

The annual opening services were addressed by Presiding Elder R. P. Ditmer of the Mennonite Brethren in Christ Church. Rev. Ditmer has been a friend of the Institute for some years and is in hearty accord with the objectives and policies of our school. It has been the privilege of the Institute to supply the training for a considerable number of the ministries of Rev. Ditmer's society.

Professor Elton Roth in Chapel

Elton M. Roth of the class of 1912 returned to his alma mater for a brief visit during the opening week.

After singing a number of his compositions he taught the students one of his later songs. All of those were of the highest musical quality. Since leaving the

Institute Mr. Roth has taught at the Nyack Bible Institute and other schools and has given the church a number of songs which will doubtless have an enduring worth.

Noted Moravian Evangelist Lectures on Revivals

Dr. John H. Greenfield of the Moravian Church brought to the Institute in a series of lectures something of the missionary and revival spirit for which his society has made itself famous in the course of Protestant history. Brother Greenfield has distinguished himself as a student of historic revivals and has unusual discernment concerning modern trends. He believes that revivals are always born of prayer. The fruits of true revival are always reflected in higher standards of worship, service and Gospel singing. The hymns produced by a given period of revival, Dr. Greenfield maintains, correspond in character to the quality of the revival.

Students' Mission Band Service

The first Mission Band service of the year was a student program. Speakers were Robert Treat, student-pastor; Kenneth Geiger, member of the Summer Bible Institute quartet; Dorothy Ball, who was engaged in Kentucky Mountain Mission work during the summer; and David Rupp of the D. C. Rupp missionary family in French West Africa.

Miss Elsie Rupp of the class of '27 who has recently completed a term of missionary work in Peru addressed the students at the service on Friday night, September 24.

Rev. Clayton Steiner of the class of '20 is to address the service of October 8th. This will be a service of unusual interest from the fact that the Students' Mission Band has been contributing to Mr. Steiner's support during the two terms that he has been a missionary in South America.

Graduate of Class of '37 Returns as Assistant

Miss Dorothy Wiederkehr who graduat-

(Continued on page 18)

Fellowship Circle News

Missionaries Returning to Field

Rev. Tillman Amstutz and family are returning to India for another term of service. They sailed from New York on September 18.

Former Students Continuing School

Three former students of the Institute are continuing their school work in Taylor University this fall: Virgil Gerber, William Uphold and Howard Eicher.

Rev. Jared Gerig is taking some graduate work in Cleveland Bible College.

Miss Myra Martin has entered Cleveland Bible College.

Marriages

George Agin and Julia Likins, Aug. 31.

Vincent Rupp and Lillian Hook, September 10.

Ruby Eicher and William Paul, Sept. 25.

Personal Notes

Robert Strubhar who has been engaged in work in Mt. Clemens, Michigan, has accepted a call to the Missionary Church in Swanton, Ohio.

Prof. and Mrs. Howard Skinner of Pontiac, Mich., visited the Institute recently. During the evening devotion period they sang songs which were greatly appreciated by the group in the dining room.

Prof. Elton Roth of Los Angeles, California, has been giving a series of concerts in the Mid-west.

Rev. and Mrs. John Tuckey of Elkton, Michigan, spent a short time at the Institute recently.

Miss Esther Frey of Brown City, Mich., called at the school recently.

Miss Irene Thiessen, '23, is teaching Commercial work in Rush Springs, Okla.

1936-37 Students

Mr. and Mrs. Dwight Niswander have accepted an appointment to the United Brethren Church in Helena, Ohio.

Mr. and Mrs. Willis Woods have taken a Wesleyan Methodist pastorate in Miami, Indiana.

Kenneth Rupp is serving as assistant pastor in a Missionary Church in Lomita, California.

Misses Lucille Niswander and Joyce Kraft have joined the Missionary Workers and are assisting in a Mission in Brooklyn, N. Y.

Mrs. Roma Clark is teaching in the Sunnyside Bible School at Freeman, S. Dak.

War in China Seriously Affects Missionary Work

Postponement of sailings, evacuation from certain areas, shutting off of supplies, uncertainty of operation, are some of the results of the terrible warfare that is raging in China.

Miss Fannie Baumgartner writes concerning her return to China: "The war seems to postpone sailing September 25th, but we find comfort in Lamentations 3:26. We are waiting for the salvation of the Lord that at His time we can go forward with His message.

Mrs. Roy Birkey wrote by air mail that their food supplies in Central China via Shanghai have been cut off. Fortunately they had just laid in a considerable supply. There is uncertainty regarding the future, but for the present missionaries of the Christian and Missionary Alliance are staying in that area.

Missionary work has been profoundly affected in North China. Many banks have closed and it has been difficult to exchange money. Special prayer is asked for missionaries, the native church, and for the whole of China in this hour of bitter suffering and unprovoked cruelty.

Added to the terrors of warfare was the disaster of a serious earthquake in the first part of August centering in Shantung Province. Miss Lena Gerber and Mrs. Jonathan Schrag were stationed at Tsav-Chow-Fri, the center of the quake. Not a house was left standing in the city. The missionaries are reported safe, but they had only an umbrella for a refuge from a two-day downpour of rain that followed the quake.

BIBLE INSTITUTE NEWS

(Continued from page 17)

ed from the Bible Music Course with the class of 1937 will assist in the Music department of the Institute. She will serve as an accompanist in the studio of the voice instructor, and will be an assistant in teaching piano. Miss Wiederkehr is from Pettisville, Ohio.

The Greatest Service

Wm. M. Young, D.D.



One work in this world is extremely worth while,
More wise than the winning of gold;
It is gathering lambs for the Shepherd of men,
And bringing them into His fold.

The sweetest enjoyment that comes to a man,
Inexpressibly great and profound,
Swells up in his heart as he utters the cry,—
The sheep that was lost has been found!

Then the angels strike up a new song in the sky,
And in Heaven they publish the news,
For a sinner repenting has turned to the Lord,
And the Saviour is getting His dues.

Who will gather the sheep when the winter is cold,
And climb o'er the hills and the brae,
Or go down the dark valley in fear and alone,
Finding lambs that have wandered away?

The task may be hard and the day may be long,
As with patience you win a lost soul,
But your heart will be glad and your soul will rejoice,
Like the winner who reaches his goal.

Come then to the task, 'tis the Shepherd who calls,
His call is to young and to old;
Gather stars for your crown when your labor is done,
Up there in the City of Gold.

A Year of Victory at the Bible Institute

"Thou crownest the year with thy goodness."

Through the good mercies of God, 1937 is a year of victory at the Bible Institute. In many respects the school year which closed last May was one of the best in the history of the school. The fiscal year ended with a balance after all bills for operating expenses were paid.

The present registration shows a modest but substantial gain over last year. It is the highest first semester registration that the school has ever had. Above all we are thankful for the manifestations of the Spirit's presence. Sincerity of devotion and a burden of intercessory prayer are in evidence among the promising group of students on the campus. While we are looking forward to a mighty quickening of spiritual life by the Spirit, yet we are thankful for the measure of grace now granted. Dr. John Greenfield, the well-known Moravian evangelist who has been with us in the opening weeks of the school, remarked, "Why, there's a spirit of revival here **now!**"

Without the fine buildings for dormitory and class room purposes, it would be impossible to adequately care for the students who have come to us. Both the men's and the women's dormitories as well as the new annex are practically filled.

The one encumbrance on the property which has been a burden on our hearts is the debt on Bethany Hall. At the beginning of the depression it stood at \$25,000. Through the faithfulness of God's people it was steadily reduced so that at the beginning of 1937 it was approximately \$7,000. We are very happy to report that approximately \$3,000 has come in since January 1st, so that the new indebtedness is now \$3953.85. Approximately \$2,000 of this is covered by "live" pledges.

The Liquidating Committee is urging prayer and continued support for this need, in view of reducing the debt as much as possible before the end of this year. The bond issue expires December 31, 1937, and the trustees wish to retire rather than renew the bonds.

Will all friends of the Institute take this upon their hearts? **Let us expect great things from God!** Payments on subscriptions and gifts may be sent to

Treasurer, Bethany Hall

BIBLE INSTITUTE

Fort Wayne

Indiana